Velleius in Cicero[a] (representing the several opinions of philosophers concerning God), perstringes him amongst the rest; " Parmenides commenti-tium quiddarn coronae similitudine efficit, Ste-phanem appellat, continentem ardore lucis orbem, qni cingk ccelum, quern appellat deum."

But all this while we seem to be to seek, what the chief and highest good superior to knowledge is, in which the essence of the Deity principally consists; and it cannot be denied, but that Plato sometimes talks too metaphysically and cloudily about it ; for which cause, as he lay open to the lash of Aristotle, so was he also vulgarly per-stringed for it, as appears by that of Aniphys the poet in Laertius :[b]

To S[1] *ay&8av o, vt* ***ir*r*** lo"T:v, ou fry *.vvyxJiveiv*
MiXXEl? *$10, TAVTW,* riTTOV Oitfet TOl/T* l}^
*H TO T

What good that is, which you expect from hence, I confess, I less understand, than I do Plato's good. — Nevertheless, he plainly intimates these two things concerning it : first, that this nature qf good, which is also the nature of God, includes benignity in it, when he gives, this account[6] of God's both making the world, and after such a manner — " Because he -was good, arid that which is good, hath no envy in it; and therefore he both made the world, and also made it as well, and as like to himself as was possible." — And, se-condly,, that it comprehends eminently all virtue and justice, the Divine Nature being the first pattern hereof; for which cause virtue is defined

* De Natura Deorum, lib. i. cap. x. p. 2895. oper. torn. ix.
[b] Lib, iii.segm.27. p. 181,
* Vide Platon. in Timaeo, p. 527.